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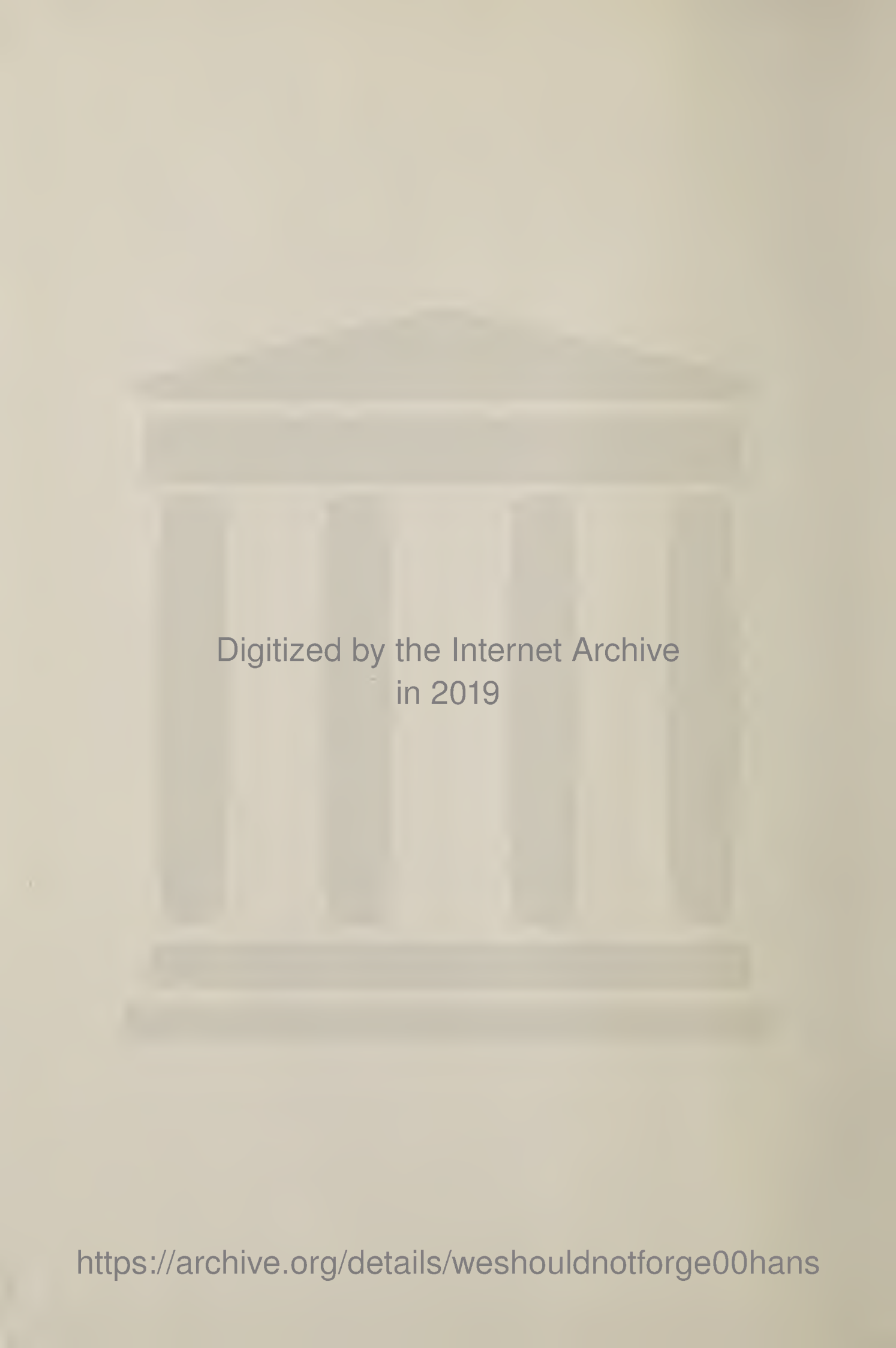
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We Should Not Forget

BY

EGBERT HANS

Published for

THE MANNING ASSOCIATION

Secretary's Office, 210 Brattle Bldg.
Cambridge, Mass.

1924

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May 9, 1924.

KINSMEN AND FRIENDS:

The purpose of this little book is to call your attention to the fact that we are descendants of men and women who helped to make America and who distinguished themselves in all lines of endeavor. This privilege which is ours serves to no purpose unless it makes us realize the obligations that it implies.

In the pages that follow, we present the point of view of one who, as an outsider but yet as a new citizen of this evergrowing country, urges us to maintain and uphold the traditions and ideals upon which America was founded and developed. Such is indeed the duty imposed upon us by the privilege of our ancestry. The Manning Association is eager to respond to this call of implied responsibility but its present membership and status must be increased if constructive work is to be done and worth-while results are to be attained.

The name "Manning" is represented in all states of the Union, and a "Manning Kindred Foundation," embracing all Manning descendants, would indeed form a powerful element in the noble strife to preserve for our children and our children's children the things that made America what it is today. With such an organization it would be possible to create a liberal endowment fund from dues, gifts and legacies.

No patriotic movement of this character can be promoted and perpetuated without the backing of an inviolable endowment fund.

At the "Manning Manse" built in 1696 at North Billerica, Massachusetts, there is a valuable collection of family documents and relics. One of the manuscripts, "The Key of Libberty," was recently published and hailed by historians and writers as a valuable historic document. You will find it stimulating to ascertain what there may be among these 10,000 documents with reference to your own particular branch of the family.

Let us hear of your interest in the "Manning Kindred Foundation," as hereinafter outlined, and of our intended contribution, in whatever form, to the proposed fund for the purpose of helping us to be faithful to the "*noblesse oblige*" laid upon our shoulders by a glorious ancestry.

Henry Manning Garlick
President of the Manning Association

WE SHOULD NOT FORGET

BY EGBERT HANS

I WAS told that the town where I settled upon my arrival from the Old World was a typical old New England town. Consequently it was quite natural that I should look about me for such historical evidence as would help me to link the glorious past of New England with its not less glorious present, without having to depend wholly upon hearsay and imagination.

How little did my environment disclose of such evidence! It is true that the town boasted of a Historical Society, but its activities were not of a public nature. They were confined to more or less self-centered studies of the genealogies of the few members' families rather than to the promoting of a wider knowledge of the history of the town, state, and country. A general tendency seemed to prevail among the people to discard traditions, considering them as obstacles to progress that should be avoided rather than encouraged.

Even surroundings held little of historical significance. The churches with their delicate spires seemed a consistent expression symbolic of that sober Calvinistic faith to so great an extent responsible for the character and integrity of the Pilgrims,— and yet, even in their midst

rose a modern church of distinctly Spanish architecture.

All around me was architectural chaos, distinctive only in its utter disregard for consistency, and unity, as well as for that good taste and character one feels compelled to claim for a great nation.

During the winter evenings I read of New England's history, of the great deeds of its people who only a few hundred years ago conquered a new world — which seemed only like yesterday to one, to whom in his school-days, the "history" of his country dated back thousands of years. But during the day I searched in vain in the country about me for such features as would help me to visualize these glorious happenings, and many a time I felt the urge to ask the passer-by: "Show me America . . .!"

Then, one day along a country road, on the outskirts of the town, my eyes met the "past"— New England's past — in the form of a strange old house. Its architecture was unknown to me, but it seemed genuine, not savoring of compromise nor lack of intention or aim.

Its chimney suggested a home, and its setting, within old-fashioned shrubs and in the shade of aged though still sturdy trees, gave it the appearance of a homestead.

Dark weather-beaten walls broken by small windows suggested the storms of nature and of life, while a silence, mysterious yet pleasing,

seemed to reign all about the surroundings. There was nothing within the eyes' outlook to break the spell of a glimpse into the past, to prevent one's imagination from bridging the span of 300 years during which this house had withstood the attacks of time and progress. Beyond, over the low land, through which a brook rippled its way, woods formed the horizon's circle behind which a glorious sun disappeared, painting the small panes of the windows a brilliant red, as it had done in former days when Indians waited for the dusk of the night to attack those who dwelt within the now ancient home, that then was designated as a garrison for the neighborhood on Indian alarms. There was need enough of this, for the Indians massacred a family and ambushed a neighbor so near by that shots could have been heard at this home.

So began the story of my acquaintance with the Manning Manse, situated on the outskirts of the town of Billerica. To me, the newcomer from the Old World, it was the first vision of America, which since then I have learned to love and honor. While to the immigrant the Statue of Liberty, with its background of New York's skyline of unprecedented might and power, may represent America of today, the America to which his ambitions eagerly respond, this modest dwelling along the wayside, typifying the early days not of the great but of the

many, holds within its low walls the secret of America's rise to one of the world's greatest nations.

During my development as an American citizen this conviction gradually strengthened itself in my mind. What then was there in this American life, outwardly so little different from and generally based upon life in the Old World, that stamped it with an unmistakable and to me heretofore unknown brand of equality — an equality, moreover, easier felt than expressed.

Was it not the remaining spirit of an equality that must need prevail where men of the highest and lowest classes of life were thrown together in, as it were, a virgin world, compelled to wrest a living from a wilderness?

A world where leadership called for entirely different qualities supplied, may be, by those who in yesterday's world lived in oblivion . . . A world where traditions became obsolete and made way for new states of mind as a result of conditions without precedent . . . A world where even the crude necessities of life called for ingenuity and a practical mind, as well as the development to the highest degree of the "Help Yourself" spirit, which ultimately proved the foundation for America's foremost place in the realm of inventions and discoveries.

Of all this I found concrete evidence during my subsequent visits to the Manning Manse, where not only the "Home" is preserved in

its entirety, but where a collection is maintained and enlarged upon of such tools and implements as were, during its life-time, closely associated with the home life and the struggles for the maintenance of the home, by those who occupied it from generation to generation.

This collection represents, as it were, a retrospective survey, in chonological order, and in the most graphic form, of the economical development of New England agriculture and home industries, up to the time when inter-communication and standardization, leading to mass production, carried it to industrial centers.

Battles and military feats always were, and are still in the popular mind the milestones of history, and their records are reverently and justly cherished and maintained.

Yes, even in this modest home by the side of the fireplace, one sees muskets that were carried in the Revolutionary War for liberty by several Mannings.

Here is the weapon of William Manning who wrote in his "Key of Libberty": "I fought the British from Concord to Cambridge killing as many as I could and inducing others to do so because I thought it was in a good cause."

The same "warrior of a few days" then turned again to years of peaceful toil, of slow and often painful progress, and laboriously penned the above named "Key of Libberty"—an appeal for universal education and for the

organization of a so far unorganized labor. This appeal has by the thinkers and students of history been called an "epic" from an unlettered man, who was one of the advanced thinkers of his day.

With all this in mind, do not the tools of this, our forefathers' toil, hold an appeal equally strong and fascinating, besides illustrating the progress that could not be ours today but for the foundation their patience and toil laid?

Surely even the tools of days gone by thus assume a greater significance than of mere curiosity in what is popularly called an "antique."

My interest in the Manning Manse naturally led me to seek the acquaintance of the descendants of the Manning family and learn what I could of a "clan" whose ancestral home remained ever a source of fascination to me.

I learned that the "Manning Manse" was owned by the "Manning Association" in order to safeguard its preservation by members of the original family.

I was allowed the perusal of the "Manning Genealogy" and found within its 900 pages, not merely an account of births and deaths of Mannings and their kin of other names, but stories of days gone by of war and peace, of civic duties and home industries, more fascinating than fiction, because they represent the true romance of

life, and form, as it were, a living fragment out of the history of a great people.

The family tree is at present represented by the Manning Association, whose members gather every year under the roof of the old "Homestead" to sit by the side of the huge old fire-place, or walk within the spread of the faithful old trees, that, could their leaves but repeat instead of rustle, might tell tales of the doings of many generations.

There was and is among the members ever a desire to promote such activities as will prove a contribution to the welfare and the development of the country for which, in former years, so many of the same name and kin, lived, fought, and died.

There never was more or better work to be done for such families as the Manning family and such organizations as the Manning Association than at the present time, when America is justly alarmed at what is commonly called the "alien problem" and not less commonly, though erratically believed to be synonymous with the menace of "radicalism and Bolshevism."

That the "alien problem" has at present reached a crisis can not be denied, and the situation calls not for a haughty isolation policy but for wisdom and tact, if American ideals are to traverse this crisis untarnished and pure.

As an outsider I fully realize the danger of an alien invasion passing the bounds of control

and as an adopted son of America's great republic I actually find myself zealously anxious for the safeguarding of the great American traditions of equality and liberty. *Can a safer place be imagined for these traditions than within the folds of the American family of old stock, whose forefathers were once aliens themselves in quest of freedom, and who can not defy nor resist the "noblesse oblige" whispered to them by the spirit of the pioneers?*

The influx and threatened preponderance of the alien element is less alarming than the gradual disappearance of the conception and principles of life created by America's leaders when the foundation for its democracy was laid. The superiority and constructive power of this conception and these principles were proved by the leadership and power of assimilation displayed by a minority of native stock over a much larger alien majority, inducing the latter to adhere or submit, as the case might be, by the mere incentive of recognition of what is better for them and their children.

Can America afford to lose traditions that hold so mighty a power? Is this republic willing to cast out as of no further use such instruments of democracy and good-will toward all men?

Are American families who hold these traditions, as it were within the pages of the family Bible, willing to face the possibility of having

to plead guilty to such a wilful waste of moral resources?

No American family can ignore the issue nor claim exemption from facing it with a desire to help.

One of the main causes of the disappearance of America's traditions is the disappearance of the "American Home." "Home" may be of a more or less abstract meaning, being to many merely the place "where they hang their hat and coat."

In these days when modern communication means have bridged distance and space, the home loses its permanency as a place of residence, yet the homestead may still remain and prove a powerful instrument in crystallizing and maintaining the power of a family in national life and development, even though it only be a place for the yearly gathering of members of the family and for the recording and preserving of family records.

It represents as such, concrete evidence of the principle for which "Home" stands. Masses of foreigners have become, and remain good citizens because they were taught, by example, the moral significance of "Home Life" and the responsibilities it carries with it. If this home life ceases to exist, the effect will be detrimental, in the amalgamating of the foreign element.

Without the foreign element, America would not be America. Her hospitality to the world,

that was her very making has reflected itself in her character, besides giving her, maybe the world's worst but undoubtedly also the world's best. Therefore, a continuation of the assimilation of foreigners must be striven for rather than a closed door policy. Lack of assimilation and anything detrimental to the amalagamation of the foreign element means the going back of the American nation, for the children of unamalgamated foreigners will, one day, be as much a part of the American nation as the great-great-grandchild of the Pilgrim, or of the signer of the Declaration of Independence is now.

America is too young to abandon its hospitality policy, to lose the best in trying to bar the worst.

America is still in its pioneer days, and will be as long as America is large enough to hold ten times its population of today.

American families have always known their duties and risen to the emergency of the day.

No wonder that the members of the Manning Association feel that the task which now confronts them calls for a wider organization,—for a rallying under one ancestral tree, as it were, of all those who are descendants and connections of the original Mannings. Many of such kinfolk have lost sight of the advantage of an ancestral background and of the obligations it implies. Others may be hardly aware of the leadership at one time assumed by their forefathers.

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One of the features of American life that distinguishes it above all other nations is the blessed absence of a so-called aristocracy where the hazardous and questionable advantage of birth only, confers leadership rather than proven ability and character. America, however, claims for its welfare the unquestionable advantage of a feeling of responsibility that comes with the consciousness of an ancestral background.

Using the privilege of the outsider's point of view, and moved by an anxious desire to see the principles of my adopted country preserved, I have ventured an attempt to make Americans "see themselves as others see them," not in a spirit of excessive praise nor undue criticism, but pointing the finger of warning at the danger of a fatal return to the very fallacies of an old world from which their Fathers departed to make a new one.

I have ventured to ask members of the old American families to rally not around the flag but around the Home which the flag protects, so that those who built the "home" and all that "home" implies shall not have built in vain.

THE GENEALOGICAL TRACES OF MANNINGS BEFORE THEY CAME TO AMERICA

The Norse word "manningi," meaning a "brave or valiant man," may trace back to a Viking ancestry. Halstead's Kent (1797) states that the Mannings came "from an ancient and noble family" which took its name from the town Mannheim in Saxony. They came to England before the Conquest from the Roman Villa Mannheim (now Manheim, Germany) that was in the 8th century Monastery of Larsch, and a residence of the Elector of the Palatinate. Here Ranulph de Mannheim was Count Palatine in 940. He married Elgida, the aunt of King Harold, (1037-1040), was granted in England the site of Downs and other towns in Kent about St. Mary's Cray's where is Manning Hall and the Church in which repose many Mannings of the past. From Downs, his grandson, Simon de Manning was knighted as he "was the first of the English Barons to take up the Cross and go with King Richard (1189-1199), to the Holy Wars" against the Saracens. His grandson Stephen de Manning was of King Edward's time (1272-1302), when Mannings are recorded in twenty-two English counties. Of these William de Manning died 1343, and there was Hugh, John, Richard, Edward, Thomas, Peter, Ranulph, Elizabeth, Anne, and a John, of King

Henry's time (1399-1423). The towns Manningham, Mannington, Manningtree record the family activities in England, as ten Manning or Mannington towns in ten of our United States record such activities here.

Thus for a thousand or more years back is the name traced with records of dominant given names of our Mannings of today. Beyond this, George E. Manning of Yantic, Connecticut, has traced his ancestry through Mary (Perkins), the wife of John Manning (born 1785) of Lebanon, for forty generations, and her mother Jemima Leonard for fifty-five generations in the male and female lines to near the year 500, with numerous English and French Kings and other historic notables in the lines of descent.

Manning Coats of Arms were granted and confirmed by the Kent County "Visitation" of 1577. Cardinal Manning wrote from England in 1884, that there were several branches of the family in Kent, Suffolk, and Norfolk, each having a Coat with shield, cross, and four tree foils, but with variations in the crests; all but one bearing the motto "Malo mori quam fœdari" (I would rather die than be disgraced) (or dishonored or debased). Other recorded Manning Mottoes are: "Vive ut vivas" (Live that you may live) — "Per ardua stabilis" (Steady in difficulties) — "esse quam viveri" (To be rather than seem to be). The illustration shows the essentials in the Coats of about a dozen Man-

ning families described in "Burke's General Armory," and elsewhere. The English Heraldic laws limit the use of a Coat of Arms to male descendants of the family to which it belongs, and the Manning families in America must establish connection with English branches by much more extended researches than have been made.

Most of the Irish Manning ancestors came from England in Cromwell's time (1642-1648), and some have descended from Ir and his son Eber, Kings of Ulster before St. Patrick's time (432). O'Mannings were Chiefs of The Six Sodoms, residing at Castle Coger in the Barony of Tiaquin, County Galway, and at Menlough in the Parish of Killascombe.

Mannings certainly did their share in the building up of Great Britain, and of this country from the earliest days, with the other of their kindred family, nearly all of which have come from England. There are some 2,000 of these kindred families recorded in the Manning Genealogy, most of which are connected with or descended directly from the William Manning (1634) line and the Manning Manse at North Billerica. Altogether there are over 7,000 of these connecting names recorded in the Genealogy.

THE MANNING KINDRED FOUNDATION

To be established for the following purposes:

1. To maintain the ideals and the principles that were adhered to by our forefathers in making America.

2. To do this in such a way as to aid in solving the problems of today.

3. To equip and maintain headquarters that will provide facilities for:

A. Meetings.

B. Research and services for all Manning and Kindred Families.

C. The safe preservation of records and relics.

The membership in this Foundation to be:

1. FOUNDERS: Those who give or bequeath $5,000 or more, the income from which is to be used for the purposes of the Foundation.

2. PATRONS: Those who give or bequeath not less than $1,000, nor more than $5,000, as a memorial to their own name, or in the name of a friend or family, the income from which is to be used for the purposes of the Foundation.

3. KINDRED ASSOCIATIONS: Associations composed of kindred family groups. For a fee of $500 such associations will secure a life membership in the Foundation for each of their members.

4. CLAN MEMBERS: Individual descendants

of Mannings who trace their descent to families who were established in America in the Colonial Period before July 4, 1776. Dues to be $2.00 per year.

5. ASSOCIATE MEMBERS: Individuals who wish to attend the annual Reunions and to be kept in touch with the activities of the Foundation. Dues to be $2.00 per year.

All Founders, Patrons, and members are to have access to the Manning Manse and its collection on the presentation by them of the proper evidences of membership.

All the assets, rights, and privileges of the existing Manning Association are to be conveyed to the Foundation. They include:

1. The Manning Manse, with its equipment of ancient furniture and utensils, most of which are gifts from Manning Family Kindred, and its equipment for a Tea Tavern, purchased by authority of the trustees of the Manning Association.

2. The Old Barn that includes many hundred ancient, farm, shop, and household utensils from old homes of the kindred.

3. About 10,000 items in the Manning Manse collection that include the above articles, and also deeds, wills, letters, manuscripts, accounts, receipts, photographs, iron and tinware, pewter, china, and personal souvenirs and mementoes from many kindred families.

4. Four acres of land on which the Manse,

the Barn, and Play Field are located, and which is held free of taxes as the property of a historic and philanthropic organization.

A postal card is enclosed in the hope that you will use it to indicate whether or not you are interested in this movement.

THE MANNING COAT OF ARMS

(OPPOSITE)

The central figure includes the principal bearings in the original Manning Coat of Arms. The other figures show bearings that have been added to the Coats of Arms of different branches of the family as taken from the published descriptions.

I
II
III
IV

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